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*Mr. FORSYTH's*  
**Election Sermon.**



1799

ଓঁ অমোহন পতেক শুভ কৃষ্ণ তীর্থ

১৮৯২ খ্রিষ্টাব্দ

প্রকাশন সমিতি

ওঁ কৃষ্ণ পতেক শুভ কৃষ্ণ তীর্থ

*Palida mors, aqua pulsat pede, pauperum tabernas,  
regumque terres.*

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A

## S E R M O N,

PREACHED AT WINDSOR, OCTOBER 10, 1799.

B E F O R E

His Excellency the Governor,

T H E

Lieutenant-Governor and Council,

AND THE

House of Representatives,

O F T H E

STATE OF VERMONT.

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BY WILLIAM FORSYTH, A. M.

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W I N D S O R,

PRINTED FOR S. WILLIAMS, PRINTER TO THE STATE.

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M,DCC,XCIX.

## State of Vermont.

IN GENERAL ASSEMBLY, OCTOBER 12, 1799.

ON MOTION,

**R**ESOLVED, That Mr. HAY be requested to wait on the Rev. WILLIAM FORSYTH, to return him the thanks of this House for the ELECTION SERMON, delivered on Thursday last, before his Excellency the GOVERNOR, and both Branches of the LEGISLATURE: and to request a Copy thereof for the Pres.

*Extract from the Journals of the General Assembly,*

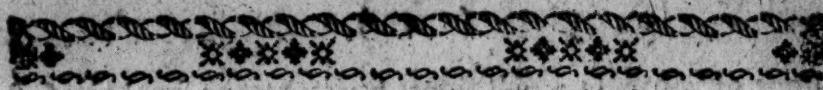
ATTEST.

SAMUEL C. CRAFTS, CLERK.



MOCTM

PRINTED BY C. GILBERT, FOR THE BRITISH MUSEUM.



## ELECTION SERMON.

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*JOB, III. 17, 18, 19.*

THERE THE WICKED CEASE FROM TROUBLING, THERE  
THE WEARY ARE AT REST. THERE THE PRISONERS  
REST TOGETHER, THEY HEAR NOT THE VOICE OF THE  
OPPRESSOR. THE SMALL AND THE GREAT IS THERE,  
AND THE SERVANT IS FREE FROM HIS MASTER.

**T**HE rivers and streams which run along the surface of our globe, are all equal in their original; whither we consider them in themselves, or in the common causes from whence they all arise. Some puny fountain, or contiguous mountain taught them at first to flow: but in their courses along the earth, they soon become distinguished by ten thousand accidents.

SOME scarce issued from their parent springs, are swelled with floods, and augmented by the continual accession of numberless streams, until at length assembled together from all quarters, in mighty bodies, they roll over the world with superior majesty. Others, unaided by these accidental causes, admit but of small increase, and run along in the same humble channel. But this state of things, however, is not of long duration. They are all to meet finally in one place. After having run their appointed courses, and displayed for some little time, their different forces, they fall all into the sea, their common receptacle: there their waters are blended, their courses lost, and even their names unknown: thus, as they were equal in their original, they are again equal in their end.

THIS is a just representation of human life—men as they stand in nature are equal; they are equal when they first enter into life, in every material circumstance: but as they advance, this equality is gradually diminished, and at length, seemingly altogether destroyed. Some in the course of their progress, are augmented with birth, with riches, honors, titles, and fame: others are endowed with,

poor of all these acquisitions, but continue in their first humble obscurity. Some are happy, are fortunate, live in the midst of ease, of health, of mirth, and jovial pleasures; others are unhappy, unfortunate, pressed with many calamities, have their health impaired, and their spirits broken: but neither does this state of things continue long: a few years of this scenery elapsed, and death restores the equality again, and renders the appearance of human affairs once more uniform.

THIS view of the event, is truly interesting to two opposite sets of men, to them who are sufferers by the present inequality which prevails in life, the prospect of its abolition must be a favourite subject of contemplation. It must be so in a still higher degree, when these sufferings are brought upon them by the oppressive exertions of human power, and when they consider it as not only delivering them from their troubles by placing them beyond the reach of their oppressors; but as disarming their oppressors themselves of that power, which they so greatly abused, and reducing them to a level with those over whom they tyranized. How infinitely pathetic and beautiful is this meditation of Job in the text, how deeply founded in the original feelings of our nature.

WHILST overwhelmed with misery and extreme despair, he is represented as looking forward to the grave as his last resource; considering it as a place where the long lost equality of nature shall be again restored, where the wicked shall cease from troubling, where the weary shall rest from their toils, where the long confined prisoner shall be set at liberty, and where tyranny shall oppress no more. To the opposite class of men again, to those who are gainers by the present inequality which prevails in life, the prospect must appear in a different light, and produce a different effect upon their sentiments.

BUT in this discourse, I shall confine myself to the first class; and consider the grave in the single light of a relief to the oppressed; and in doing this I shall follow the order of the text, and observe the following method.

I. I SHALL consider the grave as a place where the wicked cease from troubling.

III. I SHALL consider it as a place where the weary are at rest.

III. I SHALL consider it as a place where the distinctions of life are leveled; where nature resumes her rights, and where all men are again replaced in their original equality.

I. I AM to consider the grave as a place where the wicked cease from troubling. I mean not at present to address the dissipated and the gay, unacquainted by their own experience with the troubles of life, they can know them only by the information of others; and this information should any one be particular enough to offer it, they may listen to or not, as they are disposed.

THE troubles of the world are heard at a distance and affect not their repose; they may cease or continue without disturbing their system, or producing any material effect upon their sentiments. It is you, my brethren, who like myself have been tried and troubled, whom I now mean to address—Come then let us descend into the grave, and view the silent mansions where the wicked only can despair.

AND in the first place, in viewing the realms of the dead, observe the profound quiet which reigns there.—More still than the unruled surface of the deep, the face of this mighty empire is tranquil, and all is solitude and silence.

HERE is no invasion of property, or a dispute about the limits which divides one man's territory from another. But every one possesses his own narrow house, nor feels a wish, nor can make a motion to transplant himself into that of another.

Is strife then ceased? is discord no more? can the wicked no longer trouble? No, my friends; they can trouble no more, like them your oppressors shall also be laid low; like them they shall cease from troubling, and you shall be delivered.—That voice which sounds so dreadful in your ears, shall fail nor be able to awake the faint echo of the tomb. Where ye wicked is now your power? Ye oppressors, is your rage disarmed? Can you cease to insult

shake, over whom fortune has given you the advantage? No, but death hath interpolated, & his stern orders must be complied with; whether you incline or not, you must resign your power and cease from your oppression. Of all the appearances which this world exhibits there is none which affords a larger fund of mortifying speculation, than to see one man presuming to oppress another. In a mind merely philosophical, it raises curiosity; in a mind sensible and honest, it excites surprise; in a mind capable of the noble resentment of virtue, it rouses indignation. Ask that man who squeezes the hard wrought labourer, what right he has to oppress his brethren! Ask him what the unhappy creature has done to forfeit his favour? O! he will tell you he is idle and unworthy of favour. This I grant may be true in some instances; but I fear that it is rather an apology for oppression; the lurking motive more commonly is, that few favours are done in this world but from selfish motives, and when your benefactor receives not the return which he expected, he is disappointed and chagrined — This is not benevolence on the part of the belflower; it is an absolute bargain for value to be received, it is taking a man at an advantage, and making your own terms with him; it is a tacit compact, but of which you have not so much as a suspicion of the motive. A disinterested benefactor is never disappointed. I maintain that setting gratitude aside, good offices reward themselves, and if nature is not forced, every return which is in the power of a grateful heart will be made.

BUT if these motives affect you not, let me suggest one which you must feel. In a life so short as this, why would you oppress? you will not long enjoy the pleasure, if you think it once of hearing the widow mourn; before you can tear his garments from the orphan, before he is reduced to such a state, as to render your enjoyment complete, the delusion flies. You yourselves are low and need that mercy which you now refuse to others. Yes! my afflicted friends, the period of their oppression is short, and the more violently they drive, the more rapidly they will approach to the end of their course; there they will cease from troubling, their inexorable hearts will beat no more. Free among the dead, you will enjoy that repose you are deprived of here, nor ever more be subject to their authority. For,

II. THE grave is a place where the weary are at rest.—The weary are at rest! How soothing is the sentiment? There is something in the expression which affects the heart with uncommon sensations, and produces a species of delight, where tranquillity is the only ingredient! To be delivered from trouble, to be relieved from oppression, to be freed from care and pain, from sickness and distress, to lie down in a bed of security, in long oblivion of our woes! how soothing is the sentiment; how full of consolation! The ocean may roll its waves, the warring winds may join their forces, the thunders may shake the skies, the lightnings pass swiftly from cloud to cloud; but not the force of winds combined, nor the sound of thunder, nor the rage of many seas though united in one peal, and directed to one point, can shake the firm security of the tomb! The dead hear nothing of the tumult; conducted to silent mansions, they cannot be awakened by the fiercest thunders or the loudest clamours. The unfortunate, the oppressed and broken hearted, rest here together, every sorrow is hushed and every pang extinguished. Hence in all nations, a set of names have arisen to convey the idea of death congenial with these sentiments. It is called the harbour of rest, where the distressed mariner wearied out by winds and storms, at length moors his shattered vessel, never more to return to the tossing of the wasteful ocean. It is called the land of peace, where the friendless exile retire beyond the reach of malice and envy, and the cruellest arrows of misfortune. It is called the hospitable house, where the weatherbeaten traveller, faint with traversing pathless deserts, finds a welcome and lecture repose. But this brings me to the third thing proposed, which was to consider the grave as a place where the distinctions of life are leveled, where society returns to its first principles, where nature resumes her rights and where all men are replaced in their original equality.

NEXT to the influence of our passions, the most of the calamities which man inflicts on man, arise from the unequal though necessary distribution of property and power. Dazzled with riches and distinctions, we are apt to consider ourselves when we obtain possession, not as men appointed to collect and preside over the common stores of Providence, but as undoubted heirs of exclusive advantages and

superior in the very nature of things to the common mass of mankind. Than this, there cannot be an error more fatal either in theory or in life. This vast globe on which we stand, is inhabited by millions of rational creatures, who have all an equal right to her productions; but as it is impossible that we can all possess, and as a greater sum total of happiness results from the present arrangements, it hath pleased the policy of Providence to put this earth, with her inhabitants and productions, under the government of a few, who manage, under God, for the greater good of the whole. This is the original of all property and power, and the final ends which Providence proposes to accomplish from the present inequality which prevails in life, and considered in this view, the policy is benevolent as well as profound. The distinction of ranks, the subordination among men, and the reverence for power, when confined within their proper limits, and the ends of their institution, kept in view, are all necessary in our system; but the amazement of a contemplative man proceeds from this, that these lords of the earth, who know themselves to be but men, and whose hearts are consequently in the secret, should from this circumstance, take occasion to become tyrannical; that forgetting the ends of their preeminence, they should mistake possession for right, and act as if this world with its inhabitants, and productions, were created for their private advantage; that mistaking property for power, they should erect themselves into task-masters, and make imperious war upon the freedom of the species.—The advantages of society, though numerous, make perhaps, but poor amends, when her principles are thus corrupted, when the selfish & tyrannical dispositions, find themselves protected by power, and when the original equality of men is forgotten and disclaimed. Hence that insolence of office, the senseless vanity of birth, the mean language of flattery, and the groans of the oppressed, which sound from all quarters of the earth. Let none imagine that I mean to confine this abuse to that class of men whom we call the great; it is the consequence of power of every size, be it great or small, in high life or in low. It is a general but mortifying remark, that no man or set of men, were ever yet endowed with unlimited privileges, which they did not wanton with, or abuse. This is a general remark upon the human character. To day we suffer, to-morrow we

oppreſs. Vain man, how ſoon, and by what ſlight accidents, is his reaſon overthrown. He firſt by many a weary ſtep, and by many an anxious prayer to heaven for ſucceſs, purſues ſome favorite ſcheme of happiness. What vows does he not make, that if heaven will but favor his undertakings, he will ſtill retain a grateful remembrance of the benefit; but he has no ſooner obtained the ends of his pre-eminence, than forgetting all his prayers and vows of gratitude, he preluſtuouſly ascribes the whole to his own merit; boldly arrogates the partial indulgence of heaven to himſelf, as his right, and proceeding from one ſtep of pride, oppression, and folly, to another; he shakes aloft the rod of power, makes himſelf a god in his own imagination, and forgets that men are his fellow-creatures:

FROM a review of the miſeries of hu‐man life, as well those which are the con‐quences of power among mankind, as thoſe which are unavoidable, men of warm fan‐cies, and generous diſpoſitions, have been led to imagine, that hu‐man affairs were not always in this ſituation. They have imagined, that a ſcene ſuch as the pre‐ent exhibits, could not come originally from the hands of an all benevolent God. They have imagined a golden age wherein men lived as they came from the hands of their Creator, free, fearless, innocent, virtuous & independent.

THEN lay they, were there no wars to defoliate the world, no frauds put in practice among brethren. The ſeeds of animoſity were not yet ſown, nor was the ſoil prepared to receive them. No deceit lurked in the heart, no cloud darkened the brow; but man met man with erect countenances, the con‐sequences of freedom, of mutual confidence and independency; nor had luxuriy as yet invented her fatal arts, to enervate the mind or rack the body with acute diſeaſes. Men lived ſimply, reclined at their eaſe, beneath shady trees, or by the ſides of brooks or streams; the firſt inhabitants of the earth led lives devoted to love, to joy, and to innocence. And as all the paſſions were attuned to harmony within, the elements without, were in perfect concord, with these delightful movements. No cloud had as yet deformed the face of heaven; no ſtorm had collected over the affrighted mariner, no thunders had been heard to roll, the tun

shone serenely, the gales blew softly, the face of the deep was calm ; there was an eternal spring, every heart beat with joy, and all nature was filled with happiness. Such they imagined, was the felicity of the first set of men.

BUT whilst we soothe ourselves by looking back to a happiness, which (if ever it existed) is now no more ; it will afford us a higher consolation, to look forward to a state which really lies before us. Before us lies a peaceful empire, where all the miseries of life are hushed, and where all the causes which agitate this upper world are destroyed. In the grave all the distinctions of life cease, nature resumes her rights, and all things are brought back once more, to their original level. There the wicked cease from troubling, there the weary rest from their toils. There no passions distract, and no enemies defame, their agonizing pain, and wounding infamy and ruthless revenge are no more ; but profound peace and calm passions and security, which is immovable.

THUS, My Brethren, I have exhibited to your view, one of the most interesting subjects which can occupy the mind of man. In whatever light we view this awful subject, it presents us with a solemn scene.

WHOEVER left the precincts of mortality without casting a wished look on what he had left behind, and a trembling eye on the dreadful scene before him ? How affecting must it be to dissolve at once, all the connections of life, and to part with all that is dear below the sun ? How mortifying to think of that fair form, and these active limbs, in which we perhaps, too much boasted, becoming pale and ghastly, and stiffening like the clay, and ready to moulder into dust ; but how much more dreadful still is it, for a soul routed to a consciousness of guilt, during every moment of its past existence, to burst into the regions of eternity, there to appear before an awful judge, and to receive sentence according to the deeds done in the body ; a sentence in exact proportion to the degrees of its guilt.

I COME now to the fourth thing proposed, which was, to draw some useful reflections from what has been said. And,

I. You who are sinking under the burden of suffering and oppression, be comforted : the day of your deliverance draweth nigh ; the morning of your salvation which you are so ardently soliciting. There is only one thing that can disappoint your hopes, and that is, vice and irreligion ; a glorious redemption awaits you beyond the grave ; render not yourselves unworthy of it. All your afflictions and fiery trials which are but for a moment, will work out for you an high degree of felicity through all the ages of eternity.

AGAIN, you who enjoy the sunshine of prosperity, be not intoxicated ; vain is that pre-eminence on which your state is founded ; time is fast carrying you to the end of your enjoyments, and nothing can avail you but religion and virtue. In your life, your health, your comforts, your connections, the principles of destruction work : you are standing upon a precipice, and the ground is fast slipping from beneath your feet ; your own life is also fleeting and transitory ; every thought, every word, every action of your lives, is attended with eternal consequences ; it is either filling up the measure of your happiness or misery ; do not then suffer the shadowy scene here below, to rob you of your supreme felicity.

AGAIN, thirdly, Let us learn from the whole of what has been said, not to value ourselves by our situations in life. These situations are necessary ; and it is necessary that some should fill them. It would seem that God hath varied our circumstances, that we might have an opportunity of acting a part in different situations ; to be sluggish in adversity is improper, to be insolent in prosperity is ridiculous. The only thing that we ought to be solicitous about, is our conduct. This will survive when distinctions of every other nature are done away, when we ourselves shall depart, and when all nature shall sink in one common desolation.

IV. THE tranquility which death affords to the mind of a good man, arises from the joyful hope, which Christ Jesus, by his death and resurrection, hath opened up beyond death and the grave.

ACCORDING to the words of an excellent poet,

" Hope springs eternal in the human breast,  
" Man never is, but always to be blest."

It is hope which makes us face difficulties, wrestle with misfortunes, and rise unconquered from calamities, which would otherwise crush us to the dust, and make us cry out in the despair of our hearts, it is better for us to die than to live. The same principle which accompanies us in every distressful scene of life, and even prevents us from throwing away life itself, as an intolerable burden, carries our views into a future state, and disposes us irresistably to look for that happiness there, which we have labored after here in vain.

THE happiness which we pursue in this state, is deceitful and fugacious, it glitters before us like a false fire, which embarrasses the benighted traveller. In vain we double our speed and reach after what is not. The vain delusion still mocks our toil, and eludes our grasp. At length, having sufficiently sported with our credulity, it vanishes at once, and leaves us a prey to perplexity and despair.

NOT so the happiness of a future state. Like a light hung out on a stormy coast, to direct the distressed mariner, we steer to it thro' millions of surrounding waves. In vain the tempest besets us, and night falls with all its shades, we keep it steady in our eye through the gloom, and braves the opposition of the elements ; secure that if we can but reach the desired haven, we shall find a shelter from the storm, and an agreeable and safe retreat from the perils of a disastrous voyage. This is the point, my brethren, which we ought to have always in our eye. This will keep us steady and uniform, amidst all the fluctuations of this present life ; and it will at length land us in that happy country, where harmony, love and joy shall ever reign.

TO encourage you still farther to persevere in one uniform course of religion and virtue, I shall exhibit to your view, some features of the leading characters of your nation.

AND the first conspicuous character which I ought to mention, is one who stands high on the records of fame, and I am persuaded high also, in the affections and esteem of every good man. Like an healthy plant, beside some nutritious stream, he grew up silently, and perhaps

unperceived by the vulgar eye. However unobserved by others, he was fat and full of sap; the rough winds of adversity only made him strike the deeper root; and although the winters blasts often withered his leaves, yet the general spring made him swell and rise. From storms he was a shelter, and from heat a shade. To the birds of the air he afforded a secure and safe retreat; and every living thing rejoiced under his protection. The little hills rejoiced on every side, and the mountains were refreshed with his shade. The Lion and the Wolf, soothed with his fragrance, laid aside their fierceness. Under his chequered shade, herbs, trees, plants, fruits, and flowers with pleasant smiles, reared their joyful heads. His head towered to the skies, and his leaves sipped the silver dews.

"*Talia sagla suis dixerunt curite Parcae;*  
 "Cara deum soboles, magnum jovis incrementum.  
 "Aggredere, Oinagnos, aderit jam tempus, honores;  
 "Terasque, tractus que maris, cœlumque profundum;  
 "Aspice, convexo nutantem pondere mundum,  
 "Aspice, venturo, letentur ul omnia, sæclo.  
 "O ! mihi tam longe maneat pars ultima viæ,  
 "Spiritus et quantum sat erit tua dicere facta."

THIS is the man, Gentlemen, who was at the helm of your affairs; who steadily conducted the vessel of state amidst the storms and tempests of tedious war. Although she was much tossed on the surface of the wasteful ocean, yet by his care and diligence, she was at length conducted into a safe harbour. That rest, which (through the providence of God) you now enjoy, is in a great measure owing to his strenuous efforts. He was your Joshua, who, although Jordan was overflowing his banks, opened up a safe passage for your people. Tell me, you who know, whither his prudence, his fortitude, his justice, or his temperance, were the most conspicuous features of his character? Whilst these virtues shone in his life and conversation, they were constantly brightened by a graceful piety and an ardent devotion.

SHALL I mention in the second place, or shall I compare, or rather equal with him, the great man, on whom you have now conferred the most burdensome toils, and the highest office of state. Like him, he has grown old amongst you, and has exerted all his powers in his country's service.

WHILST the one was steering the vessel of state, the other was shaping her course; whilst the one brought liberty to your country, the other was providing a safe reception for her continuance. The one was the most active hand for preserving your country from a foreign invasion, the other has preserved her from a diabolical scheme of foreign intrigue. The one was a blessing to you in time of war; the other is a blessing in time of peace. The one has now laid aside the burden of public toil; and is enjoying a calm, a delicious, & safe retreat; the other is still stooping under the cares of an extensive government. In both, prudence, justice, temperance, and fortitude, seem to reign. Your time would fail me but to mention many others, who are highly deserving of the gratitude of their country. May their deathless names still live in the hearts and lives of their children, their friends, and in the hearts of the latest posterity.

THERE is only one character which I shall beg leave to mention; and that is of one who has been gradually drawn into my view, by the excellent sentiments which flow in his speeches and proclamations, by the glowing warmth of affection, expressed by his friends and constituents, and the high encomiums of those who differ from him in political sentiments. These rays increased and brightened the nearer I approached the luminous object. "Blessed be the Lord thy God, who delighteth in thee, to set thee as the head of this people, because the Lord hath not cast off this people, therefore made he thee ruler, to do justice and judgment."

I WILL not use flattering titles.—No. Native excellency needs not the foreign aid of ornament, but is when unadorned, adorned the most. One of the highest human characters given in the scriptures, is comprehended in three words: "Enoch walked with God." Your station, your character, your person, your abilities, call loudly for the highest gratitude and praise to heaven. You live in the hearts of all those who know you; cultivate true religion and you shall live also in the hearts of latest posterity, and shine as the sun in the kingdom of your father; many children will be born unto God by your influence, and will shine as stars to adorn you in the regions above.

*To the Hon. Lieutenant Governor, and Council,  
and House of Representatives,*

I WOULD also beg leave to present respectful addresses and cordial congratulations, on this pleasing occasion. In proportion to your elevation, you are drawing the eyes of the world upon you. What might have passed unobserved in a private situation, will be deeply scrutinized in you, who are called to act in a public capacity. Consider that the interests of the State, their virtues, and their vices, will be very much influenced by your actions and behaviour. Nay, your influence will perhaps flow to latest posterity. The enemies of your government, your religion, and your happiness, have been of late increasing in all countries. In schools, in colleges, and in seminaries of learning, they have been endeavouring to insinuate themselves and to subvert every steady principle of human life. Would you wish them to inspire life and vigor into your infant state; would you wish her to be rendered a blessing in the midst of the earth; begin then in your several departments, to cultivate true religion. Let it not be the vain rant of enthusiasts or the mask of hypocrites to deceive and betray. No. Let it be that steady masculine piety, which actuates the whole soul, and shines out in the life and conversation. Let your families, your connections, your constituents, all bear witness to your devotion, your justice, your charity, your humility, your candor and truth. Trusting in God alone, and in Jesus Christ the Surety of lost man, steady to abound in every christian grace and virtue. This is the life of the soul, this is the life of society, and this will save your country from ruin.

I SHALL now conclude this discourse, with  
**AN ADDRESS TO THE WHOLE BODY OF THE PEOPLE.**

*MY BRETHRÉN,*

You profess yourselves to be the source of power: that all power is derived from the free and voluntary suffrages of the people. See then that this fountain be pure; otherwise, all the streams which issue from it will be tainted with the corruptions which issue from the source. If I were an enemy to your government and

to your felicity, I would encourage you in keeping religion from your houses, from your schools, and from your churches; I would advise speculators to strike in with the leading vices of the youth, and show them how they may act the madman more genteelly. I would encourage youth to despise these unwieldy and clumsy creatures, whom they call Priests, as only an interruption and hindrance in the pleasures of life. I would advise them to reject with disdain, the sordid parsimony of their parents, as unbecoming their rank and station. I would encourage them to turn their minds to external pomp and show, and glitter in the first ranks of society. I would advise them to strain every nerve to outshine their companions, though at the expence of their parents, their friends, their honesty, their veracity, and every thing virtuous and sacred. I would say, rejoice, O young man in thy youth; let thy heart cheer thee in the days of thy youth; walk in the ways of thy heart, and in the sight of thine eyes; eat, drink, and be merry. I would advise the leaders of the people to step before them into the scenes of vice, where they may throw away their virtue, their religion, and their fortune at once. But what says the wisdom of Solomon? "Know thou, that for all these things, God will bring thee into judgment." There thou must give an account of the deeds done in the body, whither they be good or bad.

God, My Brethren, has given you a large and spacious country; a country of mountains and vallies, of hills and dales, rivers, woods, and plains; a country loudly calling for the industry of the husbandman; a country teeming with natural wealth, producing in abundance, all the simple necessaries of life; a country where the pious man may worship God without fear, and feast abundantly upon the fruits of his industry. What temptation then can there be to transgress the bounds of virtue? What need of speculation, of cheating, of deceit, and accumulating wealth upon the ruin of our fellow-creatures? In proportion to these high natural advantages which you enjoy, such is the aggravation of all these crimes which prevail among you. I could easily trace these crimes to their source, and shew you how the mind is warped by early habit, by the deceit which appears in the lives of parents, and those with whom we are ac-

guainted in our infancy ; from the too ardent desire of pomp and show, and from the overflowings of vice in other countries finding a reservoir in this.

BUT I have no pleasure in wounding your feelings. I shall leave these topics to your own meditation, and exhort you to lay aside all guile, all hypocrisy, and evil speaking, and as new born babes to desire the sincere milk of the word, that you may grow thereby.

WOULD you, My Brethren, trace all these streams of vice to their sources, and sincerely repent of your sins ; would you adopt the resolution of Zaccheus, the publican, " Shew mercy to the poor, and if you have taken any thing from any man by false accusation, restore it to him four fold," you would be the happiest people upon earth. But do not think that you can become religious whilst you retain the gains of dishonesty. No : Do not deceive your yourselves ; sooner can the rivers and streams reascend the lofty mountains, sooner can the Ethiopian change his skin, or the Leopard his spots, than you can enjoy true communion with God, whilst you pollute your hands, by holding of bribes. " Cleanse your hands, ye sinners, and purify your hearts ye double minded ; then draw nigh unto God and he will draw nigh unto you." Let that grace and truth which shone in your Saviour, as its native source, also adorn your characters. Thus your affections will be expanded, and will diffuse themselves without restraint, upon all around you. That mutual trust, which is the basis of all other social enjoyments, will be more and more strengthened. You will become a blessing to yourselves, a blessing to your parents, a blessing to your children, a blessing to your State, a blessing to your country. You will be blessed in your basket, blessed in your store, blessed in your life, blessed in your death, and blest through all the ages of eternity.

As I am a stranger, and without political views or interest at stake, I hope you will listen to me with an unprejudiced ear.

FLY from all enthusiastic rants, and freaks of enthusiasm ; let your manners be simple and plain ; let sincerity and truth shine more in your actions than in your

words ; let the poor, the maimed, the lame, and the blind, the orphan and the fatherless, feel that you are Christ's Representatives upon earth. Religion does not consist in "bowing down the head as a bulrush, and spreading sackcloth and ashes under us." No, it consists in "loosing the bands of wickedness, in undoing the heavy burdens, in letting the oppressed go free, and in breaking every yoke. It is to deal thy bread to the hungry, and that thou bring the poor who are cast out to thy house ; when thou seest the naked, that thou cover them, and that thou hide not thyself from thine own flesh. If these actions flow from true christian principles "then shall thy light break forth as the morning, and thine health shall spring forth speedily ; and thy righteousness shall go before thee ; the glory of the Lord shall be thy rearward." Do not, my Brethren, think that by these exhortations I despise the doctrines of grace, no, God forbid ; but I would not carry that doctrine above what is written ; the grace of God is as necessary as the warming sun, and the genial influences of spring are to the swelling year ; but remember that it acts as imperceptibly, as these latent influences.

THESE loose thoughts I have thrown together, praying that the God of heaven may render them effectual in producing some uniformity in religious opinions.

I SHALL now conclude the whole of this tedious discourse, with entreating you to give a vigorous support to Ministers, Magistrates, and Rulers. Establish them on such a permanent basis, as to render their several departments respectable, and objects for the highest abilities to enter into them. Thus Church and state, will go hand in hand in pouring felicity upon the whole body of the people.

KEEP this text always in your view ; and if it have a due influence upon your conduct, it will check all the wild sallies of youth, the wild ambition, and pomp, and splendor of middle age ; it will relax the iron hand of oppression, it will enliven the spirits of old age, it will make you smile in death, and rejoice through all the ages of eternity. "For I know, says Job, that my redeemer liveth, & that he shall stand at the latter day upon

the earth : and that tho' through my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." " Now the God of peace that brought again from the dead our Lord Jelus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jelus Christ : To whom be glory for ever and ever."

A M E N !

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